DOCTRINE OF THE PRIESTHOOD

Let Virtue garnish thy thoughts unceasingly; then shall thy Confidence wax strong in the presence of God; and the Doctrine of the Priesthood shall Distil upon thy soul as the Dews from Heaven. (D & C 121:45)

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THE APOSTOLSHIP

— APOSTOLIC SUCCESSION —
AND
THE AUTHORITY
OF
THE QUORUM OF THE TWELVE

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INDRODUCTION

The rise of the quorum of the Twelve to the imminent position of the Presidency of the Church is an interesting story, the intricate details of which has never before been told. To be sure, the doctrine of the Apostleship and Succession as it is taught in the Church today is not to be found in any of the revelations which were given to the Prophet Joseph Smith — nor is it to be found in his teachings. This then, is the unique theme of this issue — in that it deals with Apostolic Succession and the real relationship which it sustains to the *Fulness of the Patriarchal Priesthood*, and this too, in terms of simple and unguarded English.

In this regard the contents of this issue is a first, for while Apostolic Succession has been written upon many times, and by many different authors, never before has it been openly dealt with in view of the facts regarding the Prophet's doings and teachings on the Fulness of the Patriarchal Priesthood. This is not to say that the contents of this publication constitute a full exposition, nevertheless, it does lay the essential foundation.

What follows was written as a letter to a friend on April 18th, 1889, in answer to a question on the Apostleship.

February 14th, 1835:

On this day the members of the *quorum of the Twelve were* ***chosen and ordained as Apostles***. (*History of the Church* 2:181)

Brigham Young — August 6, 1843:

"If any [man] in the Church has the ***fullness*** *of the* ***Melchisedec Priesthood,*** **I do not know it**. For any person to have the ***fullness of that priesthood***, *he must be a* ***king*** and ***priest***." (*HC* 5:527; quoted in first person)

Joseph Smith — August 27, 1843:

"What was the power of Melchizedek? . . . *Those holding the fulness of the Melchizedek Priesthood* are ***kings*** and ***priests*** of the Most High God, *holding the* ***keys*** *of* ***power*** *and* ***blessings***. In fact, that Priesthood is a ***perfect law of theocracy***, and ***stands as God*** to give laws to the people, administering ***endless lives*** to the sons and daughters of Adam." (*TPJS* 322)

Joseph Smith — August 27, 1843:

"[The] 3rd Priesthood [is] that of Melchizedek, who had still greater power, even ***power of an Endless Life***, of which was our Lord Jesus Christ, which also Abraham obtained by the offering of his son Isaac, *which was not the Power of a Prophet*, ***nor Apostle***, nor Patriarch only, ***but of [a] King and Priest to God***" (*WJS* 245)

Brigham Young — December 26h, 1845:

"We have been ordained to the ***Melchizedek Priesthood*** which is the *highest order of Priesthood* and ***it has many branches or offices*** — And those who have come in here [i.e. the Nauvoo Temple] and have received their washing and anointing will be ordained ***Kings*** *and* ***Priests*** and will then have received the ***Fullness of the Priesthood***, **all that can be given on Earth**, for Brother Joseph said he had given us *all that could be given to man on the Earth*." (TPBY 1:12/26/45)

Brigham Young — April 6th, 1853:

"*The keys of the eternal Priesthood, which is after the order of the Son of God*, ***are comprehended by being an Apostle***. ***All the Priesthood***, ***all the keys***, ***all the gifts***, ***all the endowments***, and everything preparatory to entering into the presence of the Father and of the Son, ***are in***, ***composed of***, ***circumscribed by***, or I might say ***incorporated within*** *the circumference of*, *the* ***Apostleship***." (*JD* 1:134–135)

Brigham Young — May 7, 1861:

"What ordination should a man receive *to possess* ***all the keys*** *and* ***powers*** of the Holy Priesthood *that were delivered to the sons of Adam? He should be ordained an* ***Apostle*** of Jesus Christ. *That office puts him in possession of* ***every key***, ***every power***, ***every authority***, *communication*, *benefit*, ***blessing***, ***glory***, *and* ***kingdom*** *that was* ***ever revealed to man***. That pertains to the office of an Apostle of Jesus Christ." (*JD* 9:87)

THE APOSTLESHIP

— APOSTOLIC SUCCESSION —
AND
THE AUTHORITY
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THE QUORUM OF THE TWELVE

by

FRED C. COLLIER

* * * * * *

Now regarding your question:

How come in *JD* 6:320 1st Column Brigham says that the Apostleship "has the Keys of *all* the power that ever was bestowed upon mortal man for the building up of the Kingdom of God on the earth"?

Because of the problems which Brigham had with Emma and her children, together with the Prophet's brother William, he hid the knowledge of the Fulness of the Patriarchal Priesthood. In earlier days however, there were times when Brigham was more open about the matter, such as one day in the Nauvoo Temple when he said:

Every man that gets his Endowment whether he is [a] High Priest or Seventy may go into any part of the world and build up the Kingdom *if he has the Keys* — or onto any island. We have been ordained to the Melchizedek

Priesthood which is the highest order of Priesthood and it has many branches or offices — And those who have come in here and have received their washing and anointing will be ordained Kings and Priests and will then have received the Fullness of the Priesthood, *all that can be given on Earth,* for Brother Joseph said he had given us all that could be given to man on the Earth. (TPBY1:12/26/45)

Brigham did not always fully explain himself when talking, especially in later years — in essence he *magnified* the calling of the Apostleship by defining it in terms of the present standing of himself and the rest of the Twelve. The fact is, at that time, the Twelve did hold all the Keys of the Priesthood. Sometimes Brigham was a little tricky. Now lets take another look at the statement that you quoted me:

When a man is an apostle, *and [when he] stands at the head of the kingdom of God on the earth*, and magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man for the building up of the kingdom of God on the earth. (*JD* 6:320)

Now go back and reread the statement which I just quoted when Brigham spoke in the Nauvoo Temple. You see, no one can stand at the head of the Kingdom of God on the Earth unless he has received the Keys that pertained to being a *King* and a *Priest* in the *Fulness of the Patriarchal Priesthood*. Before any one (even an apostle) can stand at the head of the Kingdom of God on the Earth, he must first receive these keys. Hence, "When a man is an apostle, and [when he] stands at the head of the Kingdom of God on the earth" he is an individual that has received the Fulness of the Priesthood, and when such a man "magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man". The substance of what Brigham is saying here is that, whenever a man even an apostle stands at the head of the Kingdom of God, he is an individual who has received the Fulness of the Priesthood and who magnifies his calling, otherwise he would not stand at the head of the Kingdom of God. Now lets take a look at some other statements. John D. Lee, in speaking of his Second Anointing says:

I was among the first to receive my washings and anointings, and even received my *second anointing*, which made me ***an equal in the order of the***

Priesthood, with the right and authority to build up the kingdom in all the earth, and *power to fill* ***any vacancy*** *that might occur*. I have officiated in all the different branches, *from the highest to the lowest*. There were about *forty men* who attained to that order in the Priesthood, *including the twelve Apostles* and the first presidency (*Mormonism Unveiled; or the Life and Confessions of the Late Mormon Bishop, John D. Lee* p. 169)

Lee here states in certain terms that receiving the Second Anointing gives an individual sufficient Priesthood to fill any office in the Church, including that of an Apostle or the President of the Church. As we shall see Lee was not alone in making this ascertion, for Apostles John Taylor and Orson Pratt made similar statements. In a letter written to the editor of the *Millennial Star* on May 7th, 1847, John Taylor stated the following:

The Seventies have the High Priesthood [i.e. the Melchizedek Priesthood], *and many of them* have received ordinances in the temple, *qualifying them* to build up the Kingdom of God, *if every other officer was dead or killed,* and so have the High Priests. (*Millennial Star* 9:324–25)

In an article on Priesthood which was published in *"The Seer"* in October 1853, Orson Pratt stated the following:

The *Kingly authority* is not separate and distinct from the Priesthood, but merely a branch or portion of the same. *The Priestly authority is universal,* having power over all things; the *Kingly authority* until perfected is limited to the kingdoms placed under its jurisdiction: the former appoints and ordains the latter; but the latter never appoints and ordains the former: the first controls the laws of nature, and exercises jurisdiction over the elements, as well as over men; the last controls men only, and administers just and righteous laws for their government. Where the two are combined and the individual perfected, he has almighty power both as *a King and as a Priest;* both offices are then merged in one. The distinctions then, will be merely in the name and not in the authority; either as a *King* or a *Priest* he will then have power and dominion over all things, and reign over all. Both titles, combined, will then not give him any more power than either one singly. It is evident that the distinctions of title are only expressive of the condition of things prior to the glorification and perfection of the persons who hold the Priesthood; for when they are perfected, *they will have* ***power to act in every branch of authority*** by virtue of the great, and almighty, and eternal Priesthood which they hold: they can then sway their sceptres as Kings; rule

as Princes, ***minister as Apostles****; officiate as Teachers;* or, act in *the* ***humblest or most exalted capacity.*** There is no branch of the Priesthood so low that they cannot condescend to officiate therein; ***none so high,*** *that they cannot reach forth the arm of power and* ***control the same.*** (*The Seer*, p. 145)

There are many, many other such statements, but let us settle with the two following remarks which were made by the Prophet Joseph Smith.

It has gone abroad that I [proclaimed myself] no longer a Prophet. I said it [last sabbath] ironically — I supposed you would all understand. It was not that I would renounce the idea of being a Prophet, but that I would renounce the idea of proclaiming myself such [at this time. Nevertheless I will] say that I [continue to] bear the testimony of Jesus [which is the spirit of prophecy] (Rev. 19:10). . . . . .

Last Monday morning, certain men came to me [and said:] "Brother Joseph, Hyrum is no Prophet — he can't lead the Church — you must lead the Church! If you resign, {all things will go wrong; you must not resign; if you do the Church will be scattered."}

I felt [to make them] curious and said — "Have we [not] learned in [the scriptures about] a Priesthood after the Order of Melchizedek, [which includes the offices of] *Prophet, Priest and King"* (Gen 14:18; Psalms 110:4; Heb. 7:1; 1 Peter 2:9; Rev. 1:6; D&C 76:56; 110:11–16).

[I never said I was going to resign — I simply proclaimed that I had bequeathed to my brother Hyrum the prophetic power and authority that rightly belongs to the Patriarchal Office which he holds by birthright. Hyrum now stands as head Prophet to the Church — and I [in turn, when the Temple is completed] *will [be] advance[d in the Priesthood] from [the office of a] Prophet to [that of] Priest, and then to [the office of] King* — not to the kingdoms of this Earth, but [to the Kingdom] of the Most High God. (New Amalgamated Texts of discourses given by the Prophet Joseph Smith Part 1 — 7/23/43, *Doctrine of the Priesthood* Vol. 8, No. 9; see also *TPJS* 318; *Words of Joseph Smith* 234)

The speech which Joseph gave that so upset the Saints was given a week earlier on July 16th, 1843. It was on this day that Joseph established the office of Church Patriarch in its rightful status as the highest office in the heirarchy of the Church. Consider the following:

[In the] P.M. [I] went to the Grove and heard President Joseph [Smith] preach on the Law of the Priesthood. ***He proposed Hyrum as a Prophet***

that he might be a Priest. He did not tell them he was going to be ***a Priest now,*** [and] ***a King by and by.*** [He spoke as follows]:
I shall not prophecy any more — [from hence forth] Hyrum shall be the Prophet [to the Church]. The Gift of Prophecy is to be taken away from me, until the Temple and Nauvoo House should be finished. My mantle has fallen on my brother Hyrum, *to whom the office of Prophet to the Church belongs by birthright*. I am going to have a reformation, and the Saints must regard Hyrum [as the Prophet of the Church], *for he has [the] authority.* I charge all of you to obey implicity all the commands revealed to Hyrum. (New Amalgamated Texts of discourses given by the Prophet Joseph Smith Part 1 — 7/16/43, *Doctrine of the Priesthood* Vol. 8, No. 9; see also *History of the Church* 5:510; also *WJS* 232–233)

After the Prophet's death, the Twelve Apostles and others who were close to the Prophet continued to speak in such terms and often spoke of the Fulness of the Priesthood and Kings and Priests. Not only so, but President Young's August 8th 1844 succession speech contains statements which place the Apostleship in the same relative perspective as section 107 in the Doctrine and Covenants — The following are some examples from an unedited account:

[The Quorum of the Twelve, do this day] present themselves before the Saints — [apostles who have been] anointed and ordained [as Kings and Priests] to bear off the Keys of the Kingdom of God in all the world. . . . After President Young had explained matters so satisfactorily, that every saint could see that Elijah's Mantle had truly fallen upon the Twelve, he asked the Saints what they wanted . . . . . .

Here's the Twelve, an independent body [of the Priesthood] who have the Keys of the Kingdom of God and the authority to set in order and regulate the Church *in all the world* . . . . . You have never seen the quorums built one upon another. There is an almighty foundation laid and we can build a kingdom that there never was in the world. . . . . Who knows anything of the Priesthood, or of the organizations of the Kingdom of God? I am plain! . . . . Does this Church [of Latter day Saints] want it as God organized it, or do you want to clip the wings of the Priesthood, and let those who have the Keys of the Priesthood go and build up the Kingdom of God in all the world, wherever the [people] will hear them. You have got to have all right so as to satisfy all. *What is the privilege of a spokesman here on Earth? If there is a spokesman — **if he is a King and a Priest**, let him go and build up a Kingdom **unto himself — this is his right**, and it is the right of many men here in this meeting*. [After you have been anointed a King and Priest, then] you can go

and build up a kingdom ***unto yourself***, but the Twelve are at the head of it. Joseph has arranged things . . . . In the Priesthood you have a right to build up a Kingdom [unto yourself, if you have the Keys] . . . . . I tell you in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph! Why? Because Joseph was their file leader and he has committed into their hands the Keys of the Kingdom for all the world . . . . if you let the Twelve remain, the Keys of the Kingdom are in them, and you cannot pluck it out, [for] *we have* ***an organization that you have not seen***. . . . . .

W[illiam] W. Phelps: . . . . . I want to say that there is ***a Quorum*** *that the Twelve belong to,* and that the people will receive an Endowment. *I brought President Rigdon into that same Quorum*, and [he did] receive in part the blessings. I could not bear the thought of President Rigdon going into the world without his Endowment. Elder Rigdon must know how he obtained his Endowment, or what he has; for he has not received it all. He did obtain a small part, and I hope he will submit, [that he may yet receive a fulness]. . . . .
Brigham Young: . . . . . The Twelve have the power now, *[but] the Seventies, the Elders, and* ***all of you can have power.*** [When the Elders are Endowed then we will] let them go and build up the Kingdom, in the name of Israel's God. Nauvoo will not hold all the people that will come into the Kingdom. If you [will] build the Temple, you will get the Endowment. . . . . Brother Rigdon is in our bosom, one with us — we want such men as Brother Rigdon. He has been sent away by Brother Joseph *to build up a Kingdom* — let him keep the instructions and calling. Let President Rigdon go and raise up a mighty Kingdom in Pittsburgh . . . . . If we [i.e. the Quorum of the Twelve] were all dead [or] if we were out of the way this day, the High Priest[s] would rise up, and with the Keys of the Kingdom, [they would have power to] build up the Kingdom [of God]. There are men who would rise up, and have the power of the Priesthood upon them, and the Devil cannot destroy them [for his imps do not know who they are]! (New Amalgamated Text of President Young's August 8th, 1844 succession speech, *Doctrine of the Priesthood* Vol. 7, No. 11)

There are more references to this same topic in the trial of Sidney Rigdon as published in the *Times and Seasons*. Consider the following:

Brigham Young: On Tuesday last, I heard that Elder Rigdon had a meeting the night previous, and had ordained men to be Prophets, ***Priests and Kings***. I concluded to go and see Elder Rigdon, and asked Elder Hyde to go with me. We went into his house, and after the usual compliments, I set down directly opposite him, and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night, here, in which men were

ordained to be Prophets, ***Priests and Kings****?* He replied, "no, we had no meeting here; had we Brother Soby?"

"Well, did you have a meeting anywhere, Brother Rigdon, in which men were ordained to be Prophets, ***Priests and Kings****?*"

"Well, I don't know; did we have a meeting last night, Brother Soby? Yes, I believe there was one last night; wasn't there Brother Soby, up at your house?"

I saw the disposition of Elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again, "Elder Rigdon, did you not ordain those men at that meeting last night?"

He replied, "Yes, I suppose I did."

I then asked Brother Rigdon, by what authority he ordained Prophets, ***Priests and Kings****?*

With a very significant air he replied "Oh, I know about that!" . . . . I questioned him till he acknowledged that they ordained men to be Prophets, ***Priests and Kings*** . . . . .

Elder Orson Hyde arose and said: . . . . . There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on . . . . It is known to some who are present that *there is a quorum organized where revelation can be tested.* Brother Joseph said, let no revelation go to the people until it has been tested here. Now I would ask, did Elder Rigdon call ***the quorum*** together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum. . . . . .

Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils, "There is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your Endowment before the temple is finished." *He conducted us through every ordinance of the Holy Priesthood,* and when he had gone through with all the ordinances he rejoiced very much and says, "Now if they kill me you have got all the Keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down this Kingdom, as fast as you will be able to build it up;" and now says he, "on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while." Now why did he say to the Twelve, "On your shoulders will this responsibility rest," why did he not mention Brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils. . . . . .

Parley P. Pratt: . . . . . On Tuesday as has been stated we went to Elder Rigdon's house, when I heard that he had been ordaining men to ***unheard of offices***. These men were in no quorum [that is they were not in the Holy Order], and under nobody's direction, nor authority, but Elder Rigdon's own revelations. . . . . Now brethren it was for this ordaining men to ***unheard of offices*** *in an illegal manner*, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon . . . . .

John Taylor: . . . . . Has he [i.e. Rigdon] sought to build up the Church according to President Smith's order? No. He has been holding secret meetings; *he has ordained men illegally, and contrary to the order of the priesthood;* he has been ordaining men to the offices of *Prophets, Priests and Kings*; whereas he does not hold that office himself; who does not know that this is wrong? There is not an officer belonging to the Church but what is acquainted with this fact. *Can a teacher ordain a Priest? Can a Priest ordain an Elder? Can an Elder ordain a High Priest, or any of the former ordain an Apostle? [Or can an Apostle or member of the 1st Presidency ordain a King and Priest* who has not first been ordained as such himself?] You all know they could not, it is contrary to the ***order of God****;* and yet we find that President Rigdon, a man who ought to know better — who does know better — has been ordaining men to office[s] that he does not hold himself: and yet he has come to us with a revelation to lead this Church to the Celestial Kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself *without the accompanying ordinances,* and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say . . .

. . . . if we pass over such gross violations of the ordinances of God's house, and such departures from the revelations of God; if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed. I see men in this congregation who have received illegal ordinations, ordinations imparted through a perversion of the Priesthood, and through the influences of an improper spirit . . . . . .

Heber C. Kimball: . . . Elder Rigdon after he came from Pittsburgh never attended council only when he could not avoid it. He has no authority ***only what he receives from the Church***. If he was one with us, why was he not in our councils? *He was not in the* ***council pertaining to the High Priesthood*** until just before he started for Pittsburgh. Brother Phelps was the means of bringing him in, *but he has not got the same authority as others;* ***there are more than thirty men*** *who have got* ***higher authority*** *than he has* . . . .

Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Brother Joseph has passed behind the veil and he pulled off his shoes, and someone else puts them on, until he passes the veil to brother Joseph. President Young is our president,

and our head, and he puts the shoes on *first*. ***If Brother Hyrum had remained here,*** *he would have put them on* — Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the Keys of the Kingdom and *as long as there is one of them left,* ***he will hold them in preference to anyone else*** . . . . [Wilford Woodruff was the last of that 12 to die] There are men here brethren who have got authority, but *we don't want to mention their names*, for the enemy will try to kill them. . . . . .

William Marks: . . . . as respects his [i.e. Rigdon] not presenting his vision or revelation before the ***First Quorum*** [i.e. the Holy Order], I can say, that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the Church he should first present it to that *quorum,* and then if it passed the ***First Quorum***, it should be presented to the Church. But Brother Rigdon did not know this, for he was only just brought into ***the Quorum*** before he left to go to Pittsburgh . . . . .

I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "Prophet and a Seer and Revelator," and to be equal with him in holding the Keys and Authority of this Kingdom. I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the First Presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist anywhere else. . . . . .

I have had a conversation with Elder Rigdon and I cannot find that he has committed a crime. The Church has never cut off any person without a crime was proven against him. Now is there a man in the Church who has received the ordination of a *Prophet, Seer and Revelator?* If there is I want to see him. There has men been ordained *Prophets,* ***Priests and Kings***, but I have never heard of anyone being ordained a Seer and Revelator. I think I am knowing to all the ordinations [(Marks had received his Second Anointing)], but I don't know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cut off, who will we have to obtain revelations? A man must be in possession of this power to be able to ordain a Prophet, and a Seer and a Revelator . . . . .

President Young arose and replied: I feel it a duty to make some remarks in reply to what Brother Marks has said . . . . . Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. *He don't know all the ordinations,* ***nor he won't till he knows something more than the written word.***

. . . . . As has been previously stated, Elder Rigdon was not in our councils before he went away. . . . . As to a person not knowing more than

the written word, let me tell you that *there are **Keys** that the written word never spoke of, nor never will*. . . . . .
Elder Hyde stated that a short time before the difficulties, President Joseph Smith in one of their councils, told the Twelve that he had given them all the Keys and ordinances which had been committed to him. (TPBY 1:9/8/44; see also *Doctrine of the Priesthood* Vol. 7, No. 12)

Originally, at the time of their ordination in 1835, the Prophet taught that the Apostleship was an office that constituted the "High Priesthood" — in essence they were 12 traveling High Priests who held the same authority in the mission field as the High Council of the Church, or a Stake President held in Zion. Their authority was strictly limited to wherever Zion was ***not***. This policy and doctrine never changed during the lifetime of the Prophet and it is clearly exhibited in the documents which I have quoted — if only I had taken more time to quote them all (read for example the New Amalgamated text of Brigham Young's discourse on August 8th, 1844, see *Doctrine of the Priesthood* Vol. 8, No. 7) which accompanies this letter and the whole trial of Sidney Rigdon see *Doctrine of the Priesthood* Vol. 7, No. 12).

Even after the death of the Prophet it is evident from President Young's own sayings that he understood that the calling of the Apostleship was in the mission field, not in Zion. So the Twelve answered directly to the 1st Presidency, and so also did the High Council of the Church, hence, both quorums "stood next to the Prophet." On January 16th, 1836 the Prophet stated the following:

I next proceeded to explain the subject of the duty of the Twelve; and their authority which is next to the present presidency . . . . also the 12, are not subject to any other than the first presidency; Viz. myself S. Rigdon and F. G. Williams (*The Personal Writings of Joseph Smith* p. 137)

When President Young ascended to the Presidency of the Church, he added more to this statement and had it placed into the *History of the Church* so that it reads as follows:

the Twelve are not subject to any other than the First Presidency, Viz., "myself," *said the Prophet*, "Sidney Rigdon, and Frederick G. Williams, *who are now my counselors, and where I am not there is no First Presidency over the Twelve*." (*TPJS* 105–106)

The italisized material was added to the statement during the administration of President Young at the time when the history was prepared for publication. Another statement which was put into the Prophet's mouth after his death is found in the *History of the Church* under the date of October 27th, 1835, and reads as follows:

> I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred they were accountable only to the General Council of the authorities of the whole Church according to the revelations (*HC* 2:285; *TPJS* 92)

This portion of the *History of the Church* was written during the Prophet's lifetime, yet no such statement as given above is to be found in the original manuscript. The source for this portion of the *History* comes from the Kirtland High Council minutes, yet not only is no such statement to be found therein, but there are other remarks which are not included in the *History* that would argue to the contrary of the statement as given above.

On February 27, 1835 the Prophet proposed a question, "What importance is there attached to the calling of the Twelve Apostles, different from the other callings or officers of the Church?" In answering his own question the he stated:

> They are the Twelve Apostles, who are called to the office of the traveling High Council, who are to preside over the churches of the Saints, *among the Gentiles, where there is no presidency established* (*TPJS* 74)

About 2 months later, he stated that:

> *the Twelve will have no right to go into Zion, or any of the stakes, and there undertake to regulate the affairs thereof*, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. [A branch is an organization of the Church outside of Zion — it is not a Stake.] When the Twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the Church. *No standing High Council has authority to go into the churches abroad*, and regulate the matters thereof, *for this belongs to the Twelve*. No standing High Council will ever be established *only in Zion,* or one of her stakes. (*TPJS* 74)

This policy continued in the Church until the Prophet's death. It was acknowledged both by the Prophet and Brigham Young at the trial of Benjamin Winchester on May 27th, 1843. Winchester had been causing trouble in the mission field in Philadelphia — which area came under the jurisdiction of the Twelve. He was called to Nauvoo, to appear before the Twelve for trial, and the First Presidency and Hyrum sat in. Winchester pled for a rehearing and the Prophet agreed to allow it, but President Young objected:

> President Young wished if the case was to be passed by [for another hearing] he should then prefer to have [the] case turned over to the High Council [and have them] try the case, and he would have him give up his license till he came to Nauvoo[.]
>
> President Joseph Smith said it was not the business of the High Council of Nauvoo — they could not try the case — the Twelve must try it — it belonged to the Twelve, and them alone — for it was concerning matters abroad and not in Nauvoo. The High Council was to try cases that belong to the city, and the Twelve [were] to regulate the Churches and Elders abroad "in all the world". Elder Winchester['s] case comes under the jurisdiction of the Twelve, and them alone. (New Amalgamated Texts of Discourse given by the Prophet Joseph Smith 5/27/43; *Doctrine of the Priesthood* Vol. 8, No. 9)

Of late some scholars have intimated that this policy had changed — but as we see, it did not at least not while the Prophet lived.

When the Saints were driven from Missouri the Twelve took the lead in organizing the Saints for emigration to Illinois. The reason for this was because most of the members of the High Council in Kirtland and Missouri had apostatized, the Prophet and others were in Prison and the Twelve were the only leaders left.

President Young himself spoke of the early days after the Twelve were first called and ordained in 1835 — how the Twelve were "snubbed" by the Prophet — and he looked to another day when they would be more appreciated.

In attempting to understand the situation of the Twelve at that early day, we should remember that as of 1835, there were other men who had already worked with the Prophet for years, while the calling of the Twelve was new and the quorum just barely

established and filled with untried men. On the other hand, men such as Oliver Cowdery, David Whitmer and others had been with the Prophet since the beginning in 1829 — they had already made considerable sacrifice and had worked next to the Prophet for years. And why therefore should they not enjoy higher status. The High Council of the Church was organized more than a year before the quorum of the Twelve (D&C 102). But by the time of the Nauvoo period, most of these early comers had fallen in apostasy, and so now, *for the first time, **it was the Twelve** who had rank through seniority* and *Faithfulness*. This did not have so much to do with their calling as apostles as it did with their faithfulness and seniority in service. An Apostle was a traveling High Priest, having no more (if as much) authority in the mission field than a Stake President would in Zion.

Because of Brigham's faithfulness the Prophet received a revelation that he need no longer go abroad, but rather that he could conduct the business of the mission field through epistles rather than going there in person (D&C 126). At the same time, when the Prophet instituted the *Holy Order,* on May 4th, 1842, President Young was made a member, and given the *higher order of the Patriarchal Priesthood*. This other higher Priesthood had nothing to do with his calling as an Apostle — quite to the contrary it was an additional responsibility and Priesthood given to President Young and others who received the same ordination, and was separate and apart from President Young's calling as an Apostle; nevertheless others did not distinguish between them. We should remember that there is no law saying that a man can only have one calling. For example, it would be no contradiction for the Bishop to have the job of teaching the gospel doctrine class, but this would not prove that teaching the gospel doctrine class was an inherent responsibility of the calling of a Bishop. So also with the Twelve — it was perfectly consistent for them to become members of the Holy Order, and for them to be ordained Kings and Priests and receive their Second Anointing, but this is not to say that receiving the Second Anointing and being ordained a King and Priest was an inherent part of the Apostleship — indeed if these things inherently belonged to anyone, it

was to every faithful Saint who held the Melchizedek Priesthood, not only so, but to every faithful married woman as well. In other words, it was not restricted to the quorum of the Twelve — by right, these things belonged to all the faithful Saints.

In any case during the Nauvoo period, the Twelve began to enjoy considerably more status in Zion through these other callings — and being in Zion, they were also closer to the Prophet and worked immediately under his personal supervision, however, they were not alone in this, for there were also others, such as George Miller, Newel K. Whitney, and etc. No doubt, this escalated activity of the Twelve in Zion made some jealous, and provoked the following statement by President Young at the special conference held on August 16th, 1841:

Conference Minutes

At a special conference of the Church of Jesus Christ of Latter Day Saints, held in the City of Nauvoo, August 16th, 1841. Elder Brigham Young was unanimously appointed to preside over the conference . . . .

The object of the conference was then presented by the President, who stated that President Joseph Smith, (who was then absent on account of the death of his child,) had called a special conference to transact certain items of business necessary to be done previous to the October conference . . . and he [i.e. B.Y.] hoped that no one could view him [i.e. Brigham Young] and his brethren, as aspiring because they had come forward to take part in the proceedings before them; for he could assure the brethren that *nothing could be farther from his wishes* and that of his Quorum, *than to interpose with church affairs at Zion and her stakes,* for he had been in the vineyard so long he had become attached to foreign missions, and nothing could induce him to retire there from, and attend the affairs of the Church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequences what it might; and the brethren of his quorum responded *Amen* (*T&S* Vol. 2 No. 21, p. 521)

Here we see that notwithstanding the fact that President Young was presiding over a special conference in Zion, in the absence of the Prophet and that too *at the Prophet's special request,* still President Young clearly acknowledges that this was *outside the jurisdiction of the Apostleship.*

The morning conference adjourned until 2 P. M. and after L. Barnes and H. G. Sherwood had spoken the Prophet finally arrived — the minutes continue:

> President Joseph Smith now arriving proceeded to state to the conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that *the time had come when the twelve should be called upon to stand in their place next to the first presidency, and attend to the settling of emigrants and the business of the church at the stakes*, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him so that he might attend to the business of translating.
>
> Motioned seconded and carried that the conference approve of the instructions of President Smith, in relation to the twelve, and that they proceed accordingly, to attend to the duties of their office. . . . . .
>
> President Rigdon then made some appropriate remarks on speculations. It was moved that the conference accept the doings of the twelve, in designating certain individuals to certain cities &c. When President Joseph Smith remarked that, the conference had already sanctioned the doings of the twelve, and *it belonged to their office to transact such business with the approbation of the first presidency* and he would then state what cities should now be built up viz: Nauvoo, Zarahemla, Warren, Nashville, and Ramus. (*T&S* 2:521–22)

I do not think that it was the Prophet's intention here to redefine the basic nature, calling and responsibility of the apostleship, but rather to allow them to conduct their business and calling from Zion where they could look after the interests of their families, and also to make themselves more useful to the Church and the Prophet by adding more responsibility to them which did not innately belong to the calling of the apostleship as set forth by revelation in the Doctrine and Covenants. These additional responsibilities were to be undertaken with the special approbation of the 1st Presidency, and under their immediate supervision. As for the Twelve standing "in their place next to the first presidency" — this had always been the case — the real difference would be that they would be living in Zion and conducting their business from there, rather than abroad. These new responsibilities of the Twelve did not materially change

the calling and authority of the High Council nor their relationship with the First Presidency. In other words, the Twelve Apostles were not in any way given jurisdiction over the Church High Council or the Stake Presidents. Nor were the Apostles given jurisdiction in Stake business or government. The stake officials answered directly to the Prophet as they always had done, without any intervention of the Twelve whatever. The Twelve were to act under the direction of the Prophet in settling immigrants and selling them land — in essence they were completing a task which they had begun in England. It was the Twelve who had overseen the immigration of the Saints from England, and they were in a better position to know their needs and circumstances than anyone else in Zion. The Prophet was attempting to do away with land speculators that he might be able to more effectively sell Church land to the immigrants — at a higher price to the rich, and at a lesser price to the poor, thus redistributing wealth and equalizing the Saints — and more than anyone else, the Twelve were in a position to assist the Prophet in this matter. Hence, rather than assuming the responsibilities of the Stake President and High Council of Zion, the Twelve were in essence lifting an altogether different burden from the shoulders of the Prophet. Be it remembered that the Twelve had jurisdiction over the immigrants in England, and that they had supervised their immigration to the states — and their apostolic authority over the immigrants continued until they were settled in Zion in one of her Stakes, at which time the authority of the Apostles would end and the jurisdiction of the Stake President would begin. In this sense, the business of this whole *Special Conference* pertained to the calling of the Twelve:

> The object of the conference was then presented by the President [i.e. President Young], who stated that President Joseph Smith, (who was then absent on account of the death of his child,) had called a special conference to transact certain items of business necessary to be done previous to the October conference, such as to select men of experience to send forth into the vineyard [which missionary work came under the jurisdiction of the Twelve] take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions practiced upon them by [u]nprincipled speculators, &c &[c]; and he hoped that no one could view him and his brethren, as aspiring . . . . .

A list of names of the elders, and cities were read by the president, and a few were selected by nomination and designated as follows:

voted that Elders H. G. Sherwood go to N. Orleans, La.

A. O. Smoot go to Charleston, S. C.

B. Winshester go to Salem, Mass.

Erastus Snow go to Salem Mass.

John Murdock go to Baltimore, Md.

Samuel James go to Washington, D. C.

[It would be interesting to find out how many if any of these men were seventies]

On motion of V. Knight, Seconded by Samuel Bent:

Resolved, that the Quorum of the Twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to the conference; with a view of expediating the business of the day.

The situation of the poor of Nauvoo City, was then presented to the conference by Bishops Knights and Miller, and a collection taken for their benefit. . . .

2 P.M. conference . . . . . .

Motioned seconded and carried unanimously, that every individual who shall hereafter be found trying to influence any emigrants belonging to the church, either to buy of them (except provisions,) or sell to them, (excepting the church agents) shall be immediately tried for fellowship, and dealt with as offenders, and unless they repent shall be cut off from the church.

President Rigdon then made some appropriate remarks on speculations. It was moved that the conference accept the doings of the twelve, in designating certain individuals to certain cities &c. When President Joseph Smith, remarked that, the conference had already sanctioned the doings of the twelve, and *it belonged to their office to transact such business with the approbation of the first presidency* and he would then state what cities should now be built up viz: Nauvoo, Zarahemla, Warren, Nashville, and Ramus. (*T&S* 2:521–522)

In view of the fact that the immigrants were all converts from the mission field, who as members of the Church remained under the jurisdiction of the Twelve Apostles until they were located and took up residence in Zion — in view of this, it is not difficult to understand why the Prophet would delegate this responsibility to the Twelve, who in a sense had become real estate agents acting on behalf of the Prophet.

With reference to the calling and jurisdiction of the Twelve, it is clearly set forth by revelation in the Doctrine and Covenants as follows:

23. The *Twelve traveling councilors* are called to be the *Twelve Apostles*, or special witnesses of the name of Christ in all the world — thus differing from other officers in the church in the duties of their calling . . . . . 33. The Twelve are a *traveling Presiding High Council,* to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same *in all nations*, first unto the Gentiles and secondly unto the Jews. 34. The Seventy are to act in the name of the Lord, *under the direction of the Twelve* or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then unto the Jews; 35. The Twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews. . . . . 38. It is the duty of the *traveling high council to call upon the seventy*, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others. 39. It is the duty of the Twelve, *in all large branches of the church, to ordain evangelical ministers*, as they shall be designated unto them by revelation — [note: a branch is a body of the church which exists outside Zion or in the mission field — also verses 40–57 were all added to this revelation after it was originally given — these verses come from other revelations and the contents of verse 58 should be understood in the context of verse 39 which originally preceded it.] . . . . . 58. It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, [that is those officers in the branches or mission fields of the Church . . . . . 89. Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. 90. This presidency is a distinct one from that of the seventy, and is designated for those who do not travel into all the world. . . . 93. And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them . . . . 97. And these Seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews. 98. Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, *notwithstanding they may hold* ***as high and responsible offices*** *in the church.* (D&C 107:23, 33–35, 38–39, 58, 89–90, 93, 97–98) [For the authority of the Twelve as compared to other presiding quorums in the church see verses 22–24, 26–29, 36–37.]

This whole doctrine of the Apostleship was well understood by the Church during the Prophet's day — and it was from this perspective that President Young addressed the Saints on August 8th, 1844. He then acknowledged this doctrine, but he also named other principles, such as the fact that the Twelve had received all the Keys of the Fulness of the Priesthood, which President Rigdon did not possess. However as time went on President Young and others began to "magnify" their calling, and in so doing they redefined the scope and calling of the apostleship to accord with the present obligations, responsibilities and Priesthood which they had taken upon themselves through their participation in the Holy Order, the Council of Fifty, and the ordinances thereof, as well as the duties of the First Presidency which they filled after the death of the Prophet. Of course President Young held the Fulness of the Patriarchal Priesthood and the Keys thereof; and of course he was also an Apostle; and since he was worthy, it might even be said that the Keys of the Fulness of the Priesthood rightly belonged to the Apostleship just as President Young said. This was certainly the case with President Young and the other worthy members of the quorum of the Twelve. But this was not to say that these same keys did not also rightly belong to every other worthy, Elder, Seventy, or High Priest and President. This was the essence of what John Taylor, Orson Pratt and others said in statements which I have already quoted. It is also at the heart of other statements made by President Young, wherein he taught that if all the Priesthood holders on Earth were killed except one Elder, that he would have sufficient authority to reorganize the Church and Kingdom of God on Earth. Consider the following:

> Suppose that Sidney Rigdon and Frederick G. Williams had been taken away . . . and there had been only Joseph Smith left of the First Presidency, would he alone have had authority to set in order the kingdom of God on the earth? Yes. Again: Suppose that eleven of the Twelve had been taken away by the power of the Adversary, that one Apostle has the same power that Joseph had, and could preach, baptize, and set in order the whole kingdom of God upon the earth, as much so as the Twelve, were they all together. Again: If in the providence of God he should permit the Enemy to destroy these two first quorums, and then destroy the Quorum of Seventy, all but one man, what

is his power? It would be to go and preach, baptize, confirm, lay on hands, ordain, set in order, build up, and establish the whole kingdom of God as it is now. Can we go any further? Yes . . . . . Suppose the Enemy had power to destroy all but one of the High Priests from the face of the earth, what would that one possess in the power of his Priesthood? He would have power and authority to go and preach, baptize, confirm, ordain, and set in order the kingdom of God in all its perfection on the earth. Could he do this without revelation? No. Could the seventies? No. Could the Twelve? No. And we ask, Could Joseph Smith or the First Presidency do this without revelation? No; not one of them could do such a work without revelation direct from God. I can go still further. Whoever is ordained to the office of an Elder *to a certain degree* possesses the keys of the Melchisedek Priesthood; and suppose only one Elder should be left on the earth, could he go and set in order the kingdom of God? Yes, by revelation. . . . . .

I relate these circumstances to show you that a person who is ordained to the office of an Elder in this kingdom has the same Priesthood that the High Priests, that the Twelve Apostles, that the Seventies, and that the First Presidency hold; but all are not called to be one of the Twelve Apostles, nor are all called to be one of the First Presidency, nor to be one of the First Presidents of all the Seventies, nor to be one of the Presidents of a Quorum of Seventies, nor to preside over the High Priests' Quorum; but every man in his order and place, possessing a portion of the same Priesthood, according to the gifts and callings to each. (*JD* 9:88–89)

In accordance with the teachings of the Prophet Joseph Smith, as well as other statements made by President Young and his contemporaries, the only consistent understanding of this statement is an endowed Elder, Seventy, High Priest or Apostle who has received his Second Anointing or the Keys thereof. Such an Elder would have sufficient authority to reorganize the Church or to fill any vacancy which might occur, just as John Taylor, Orson Pratt, John D. Lee and others said in statements already quoted. President Young confirms this in a statement which he made on August 8th, 1844: "The Twelve have the power now, [but] the Seventies, the Elders, and all of you can have power. [When the Elders are Endowed then we will] let them go and build up the Kingdom, in the name of Israel's God. Nauvoo will not hold all the people that will come into the Kingdom. If you [will] build the temple, you will get the Endowment." (*Doctrine of the Priesthood* Vol. 7 No. 11)

President Young made another similar statement the day previous, on August 7th:

I do not care who leads the church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject.

I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others and give the fulness of the priesthood, so that if we are killed the fulness of the priesthood may remain.

Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world ot come.

How often has Joseph said to the Twelve, "I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests."

The Twelve, as a quorum, will not be permitted to tarry here long; they will go abroad and bear off the kingdom to the nations of the Earth, and baptize the people faster than mobs can kill them off. . . . *(HC* 7:230)

You will notice that President Young says that he will "ordain others and give the *fulness of the priesthood*", so that if the Twelve "are killed the *fulness of the priesthood* may remain." This clearly shows that it would take more than simply being ordained an Elder to fully organize and reestablish the Kingdom, if all but one Elder had been taken away — The Elder must be an endowed Elder who had received his Second Anointing.

Actually the above quote is a reconstruction of President Young's original statement which was prepared years after the fact for publication years later in the *History of the Church*. The original statement was taken from the diary of William Clayton and reads as follows. Notice the absence of the many references to the Apostleship, as given in the statement above:

"He said he did not care who led the Church if God said so even if it was old "Ann Lee" but he must know that God said so[.] He said he [had] the keys & the means of knowing the mind of God on this subject. He knew there were those in our midst who would seek the lives of the Twelve as they had sought that of brother Joseph. He should *ordain some man* and *give him the keys* so that if he was killed the church might still have the priesthood. He said the Twelve would not be permitted to tarry here long. They would organize the

church & then go away & they would baptize Mormons a great deal faster than the mob would be able to kill them." (William Clayton Diary, August 7th, 1844, to be published in forth coming issue of *Doctrine of the Priesthood*)

Being an Apostle was no criteria or requirement for either receiving or presiding in the keys which are received in the Second Anointing — at least not in accordance with the doctrine as taught and established by the Prophet Joseph Smith and the principles he revealed. The fact is, the calling of the Apostleship has been redefined by misunderstanding the inferences in President Young's statements as also the other members of the Twelve — or were they inferences? Consider the following (bear in mind that what follows is not a stenographic account of President Young's words):

I am going today to speak upon the subject of the Patriarchal Priesthood . . . .

The Priesthood is again restored on the Earth to bring to man — which we do not receive all at once but we receive grace for grace. When Brother Joseph received the Priesthood he did not receive all at once but he was a Prophet, Seer and Revelator before he received the Fulness of the Priesthood and Keys of the Kingdom. He first received the Aaronic Priesthood and was ordained under the hands of John the Baptist. He then had not power to lay on hands to confirm the Church but afterwards he received the Patriarchal or Melchizedek Priesthood from under the hands of Peter, James and John [note: President Young is here referring to the office of stake Patriarchs, or their Priesthood.] who were of the Twelve Apostles and were the Presidency when the other apostles were absent, from those apostles Joseph Smith received every Key, Power, Blessing and Privilege of the Highest authority of the Melchizedek Priesthood ever committed to man on the Earth which they held. [I guess then that Joseph never got anything from Moses, Elias and Elijah — or is this just a bad report of a speech.]

Some have had fears that we had not power to get revelations since the death of Joseph. But I want this subject from this time forth to be forever set at rest and I want this Church to understand from this day henceforth and forever that an Apostle is the highest office of authority that there is in the Church and Kingdom of God on the Earth. [I guess there is some truth to this — Brigham was an apostle, and he did preside in the highest office in the Kingdom, hence an apostle (i.e. Brigham Young) holds the highest office in the Kingdom — maybe Brigham Young got carried away in self defence!] From whom did Joseph receive his authority? From just such men as sit around me here (pointing to the Twelve Apostles that sat with him). Peter,

James and John were Apostles and there was no noise about their being seers and revelators though those gifts were among them. Joseph Smith gave unto me and my brethren, the Twelve [as well as other chosen individuals] all the Priesthood, Keys, Power and Authority which he had [when we received our Second Anointing and the last charge] and those are powers which belong to the Apostleship. [They also belong to every other faithful man who held the Melchizedek Priesthood, and received his Second Anointing.] In Joseph's day we had to ordain Patriarchs (D&C 107:39). Could we ordain men to authority greater than we held ourselves? No. [They were commissioned to ordain Patriarchs in the mission field only — in all large branches.] But it is necessary to have patriarchs to bless the people that they may have blessings by the spirit of prophecy and revelation . . . . Father Smith was the Senior Patriarch in the Church and first Patriarch in our day [he was ordained in 1833, before the restoration in the Kirtland Temple in 1836] and afterwards Hyrum was the senior Patriarch for his father sealed it upon his head but was their power and authority different from all patriarchs in the Church? No. They were all alike in their authority in blessings. [The same might be said of the blessings of the Twelve. But the President of the Twelve had the right of directing the other apostles, just as the Presiding Patriarch had the right to direct the other Patriarchs.]

Elijah is spoken of in the Bible that he should come in the last days to turn the hearts of the fathers to the children and the children to their fathers. *The fulfillment of this scripture is manifest in establishing the Kingdom of God* and Priesthood on the Earth in the last days and those who hold the Keys of the Priesthood and Sealing Power have the Spirit and Power of Elijah and it is necessary in order to redeem our dead and save our children (D&C 128:17–18; *TPJS* 330–340). There is much more importance attached to this than parents are aware of. (TPBY 2:8/15/47; *see also WWJ* — 8/15/47)

In your question on the Apostleship, you mentioned that you thought that I had probably addressed this question somewhere, but I don't think I ever did until now — at least not in writing. To be sure, over the years since 1970, I have addressed it many, many times in teaching situations but never before in writing. I hope that these remarks will satisfy your question.

From the time of President Young's administration on, for all practical purposes, neither the Holy Order or the Council of Fifty existed. By and large, the Holy Order ceased to exist after the Saints left Nauvoo, and as Quinn aptly pointed out in his paper, the Council of Fifty was converted into a rubber stamp for the Quorum of the

Twelve (The Council of Fifty and Its Members, 1844 to 1945, *BYU Studies*, Vol. 20 (Winter 1980) 163–198).

Thus from President Young's administration on the Apostleship and Quorum of the Twelve was defined as encompassing all the Priesthood and Keys which are given in the Second Anointing, as well as the authority and calling of the Holy Order and Council of Fifty. When a new Apostle was called, if they had not already received it, they would shortly afterwards receive their Second Anointing in conjunction with their ordination as an Apostle. Not only so, but they were also brought into the Council of Fifty. It should be remembered however, that in accordance with the doctrine as revealed by the Prophet Joseph Smith, and as history vindicates, this ordinance was not restricted to the Quorum of the Twelve, but rather, it rightfully belonged to every faithful man who held the Melchizedek Priesthood.

Nevertheless, from President Young's administration on, as the quorum of the Twelve continued to "magnify" their calling, the Apostleship and membership in the Quorum of the Twelve continued to be spoken of in terms of the Second Anointing, the Holy Order and the Council of Fifty, all rolled into one. The Quorum of the Twelve had effectively absorbed the calling of all these. As one member of the Council of Fifty expressed it in his diary: "the Twelve have swallowed the Fifty". Even Wilford Woodruff's 1880 revelation embraces this same language:

> And while my servant John Taylor is your President, I wish to ask the rest of my servants of the Apostles the question, although you have one to preside over your Quorum, and over the Church which is the order of God in all generations, do you not all of you hold the Apostleship, which is the highest authority ever given to man on the earth? You do. Therefore you hold in common the Keys of the Kingdom of God in all the world. (*UPR* 79:77–78)

We learn from the 19th section of the Doctrine and Covenants (verses 6–12) that at times, even the Lord neglects to tell the whole truth — or should we say that He does not always fully explain Himself, and if such is the case with the Lord, need we expect any more from His servants?

It is most significant that during the years that followed in the Utah period, half of the members of the Quorum of the Twelve

would go on to become Stake Presidents, so that by the year 1877, when President Young died, six of the thirteen Stakes which then existed in the Church were presided over by Apostles, who thus held the dual position of Apostle in the Quorum of the Twelve, and Stake President over one of the Stakes of Zion. Charles C. Rich became Stake President to Bear Lake Stake — Brigham Young Jr. became Stake President over Cache Valley Stake — Erastus Snow became Stake President over St. George Stake — Orson Hyde became Stake President over Sanpete Stake — Lorenzo Snow became Stake President over Box Elder Stake and Franklin D. Richards became Stake President over Weber Stake. (*BYU Studies* Vol. 20, No. 1, Fall 1979, pp. 5–6) Thus not only did the Twelve swallow the Fifty and the Holy Order, but they also went on to swallow up other callings and responsibilities as well.

It is interesting that during the last months of President Young's life, he began to reverse this order of things and to reorganize the Church more in accordance with the revelations as given in the Doctrine and Covenants. Consequently the six Apostles named above were removed from the Stake Presidencies, and others who were not in the quorum of the Twelve were called to take their places. In doing this the power and influence of the quorum of the Twelve was circumscribed and placed in check. It has generally been understood that President Young's whole purpose in doing this was strictly to bring the organizational structure of the Church into conformity with the revelations, however it is possible that he may have had another ulterior motive. There is evidence which indicates that years before, President Young had ordained two of his sons Apostles and that he was intent on having his son Brigham Young Jr. appointed as his successor. At the same time President Young tossed the rest of the Apostles a bone when he invited them to do the same, by appointing one of their sons to be their successors in the quorum of the Twelve. It is possible that part of President Young's reasoning in his late decision to reorganize the Church was for the purpose of effectively tieing the hands of the Quorum of the Twelve, so that they would not be able to effectively oppose him, should they choose to, when he made the move to establish his son as his successor.

Another area wherein the Twelve "magnified" their calling can be found in the Endowment Ceremony. From May 4th, 1842 (when the Endowment was first revealed by the Prophet) to December 13th, 1845, the cast of characters in the ceremony included Eloheim, Jehovah, Michael, Eve, and Satan. There is no mention of the ancient Apostles Peter, James and John being included in the cast until December 13th, 1845, when the part which they now play in modern day temples was incorporated into the Endowment.* To say the least, this new addition served well to bolster and exalt the status of the Apostleship and the Quorum of the Twelve in the minds of the Saints. It is only unfortunate that the new innovation detracts from the intended theme of the Endowment, and incorporated doctrinal inconsistency into the Ceremony.

In accordance with all the revelations and teachings which have been left to us by the Prophet Joseph Smith and President Young, Adam holds the highest office and authority in the Priesthood of any man who ever lived on Earth (*TPJS* 157; *JD* 1:50). We can be sure that Father Adam never did receive the Signs and Tokens of the Priesthood from Peter, James and John, who were three of his spirit children, and who as of that time had not yet been born on Earth in mortality, and therefore had no physical bodies; and who consequently could not convey the Signs and Tokens to Adam, even if they had possessed the authority!

It is significant that the scriptures do not mention anything about Apostles being on Earth during the days of Adam, Enoch or Noah. Nor do they mention anything about Apostles during the days of Melchizedek, Abraham, Isaac, Jacob, Joseph, Ephraim or Moses. Nor are they mentioned during the time of the Prophets. The first scriptural mention of Apostles comes from the New Testament when Jesus ordained twelve disciples to be "apostles" or especial witnesses of his ministry. The Ancient Patriarchs were not ordained "apostles", yet notwithstanding this, we are taught to believe that they were the

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*William Clayton tells of this new innovation at the time the changes were made (See The Nauvoo Diaries and Writings of William Clayton — The Nauvoo Temple Journal kept by William Clayton for Heber C. Kimball, entry for December 13th, 1845, to be published in forthcoming issue of *Doctrine of the Priesthood*).

greatest Prophets ever to live on Earth and that they possessed the Fulness of the Gospel and Priesthood and entered into the rest of the Lord. Jesus himself is even declared to be a High Priest after the order of Melchizedek (Heb. 7), which speaks highly for the ancient Priesthood which was held by the Patriarchs. Adam, Enoch, Noah, Melchizedek and Abraham were not ordained Apostles, yet as has already been stated, there is no question that they held the Fulness of the Priesthood and received the Highest blessings in our Father's Church and Kingdom. In fact there is no Priesthood office or calling of Apostles in the Father's Church, nor is there in the High Priesthood of the Holy Order of God through which it functions. And this being the case it becomes apparent just how far out of place Peter, James and John are in appearing in the Adamic dispensation for the purpose of conveying the Signs and Tokens of the Priesthood to Adam, especially when they themselves had not yet lived in mortality and had no physical bodies. As of Adam's day, Peter, James and John were not in a position to communicate the Signs and Tokens of the Priesthood to anyone (D&C 129:4–9), to say nothing of teaching them to Adam, who in actuality was the Father of their spirits and the only God with whom they have to do (*JD 1:50; TPBY* 3:85–95). While it is obvious that such scenes are out of place in the Adamic dispensation, it is easy to understand the desired affect which such doctrine would have on the minds of the Saints and the support which it would lend in the ascendancy of the Quorum of the Twelve to the Presidency of the Church and Kingdom.

There is one more thought which I will leave with you to chew on. On January 1st, 1845, Parley P. Pratt wrote a proclamation, which was published two months later, in the *Millennial Star*. The following is an extract:

> This great and good man [i.e. the Prophet Joseph Smith] was led, before his death, to call ***the Twelve*** together, from time to time, and to ***instruct them*** in all things pertaining to the ***kingdom***, ***ordinances***, and ***government of God.*** He often observed that he was laying the foundation, *but it would remain for* ***the Twelve*** *to complete the building*. Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to *confer upon* ***the Twelve*** *all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood*, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."

Having done this, he rejoiced exceedingly; for, said he, the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, continued he, *the kingdom of God* will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven. With many conversations like this, he comforted *the minds of* ***the Twelve***, and prepared them for what was soon to follow.

He proceeded to confer on ***elder Young****, the President of the Twelve,* ***the keys of the sealing power***, as conferred in the last days by the spirit and ***power of Elijah***, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last key of the priesthood is ***the most sacred of all***, and *pertains exclusively to the* ***first presidency of the church****, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection* and the life to come. (*Millennial Star*, Vol. 5: (March 1845) 151)

This statement would have us believe that before the Prophet's death, he singled out the Twelve Apostles with President Young at their head for succession, with the sealing keys being vested in President Young. Yet all the evidence would show that this statement is filled with ***half truths*** — that it was not specifically to the Twelve that this authority, knowledge and last charge was committed, but rather that it was to the secret quorum of the Council of Fifty, to which the Twelve belonged. Even Pratt's statement would indicate this, for he speaks of the Government and Kingdom of God:

This great and good man was led, before his death, to call ***the Twelve*** together, from time to time, and to ***instruct them*** in all things pertaining to the ***kingdom***, ***ordinances***, and ***government of God.***

All of what Pratt here describes pertains to the Council of Fifty and "Kingdom of God", and the fact that it was in meetings of the Council of Fifty that the events to which Pratt refers transpired is witnessed by many, including Benjamin F. Johnson, who was a member of the Fifty. The following rendition by Johnson is a more complete account of some of the events which Pratt describes above:

At one of the last meetings of the ***Council of Fifty*** *after all had been completed* and the ***Keys of Power committed***, and *in the presence of the Quorum of the Twelve* and ***others*** who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this kingdom, and turning *to those around him,* ***including the 12***, he said "And in the name of the Lord Jesus Christ I now place it upon ***you my brethren of this Council,*** and I shake my skirts clear of all responsibility from this time forth," springing from the floor and shaking his skirt at the same time. (A Life Review, by Benjamin F. Johnson, Mss. p. 96, Church Historian's Office)

The above makes it clear, that it was to the Fifty, and not exclusively to the Twelve that the last charge was given, and to whom the Keys were committed, but since the Fifty were a secret Council, it was easy for the Twelve to arrogate unto themselves all the honors and the power.

Pratt's statement would have us believe that President Young was singled out by the Prophet and given the Sealing Keys with the intention that he would be the Prophet's successor. Yet this notwithstanding, there is not one document which was written during the Prophet's life time, that would show that the Prophet intended for President Young to be his successor and besides this, there are plenty of other statements to the contrary. Had Pratt's statement been true, to be sure, President Young would have been aware of it, yet consider President Young's own testimony concerning this matter, which he gave in a heretofore unpublished discourse during a family meeting which was held at his residence on December 25th, 1857:

When I first heard of Joseph's death the first flash across my mind was "are the keys of the priesthood here?" I was sat leaning in a chair, with Orson Pratt upon my left, and I had no more idea of it falling upon me than of the most unlikely thing in the world, and I felt it come like a flash of lightening to my mind, and I said "the keys of the kingdom are here." I did not think it was with me, but I felt that they were here, but knew that it was the Lord's business. (Brigham Young Papers, Church Historian's Office)

As already stated, Pratt's statement would have us believe that President Young was singled out by the Prophet Joseph Smith and

given the Sealing Keys with the intention that he would be the Prophet's successor. Certainly if this were true, President Young would have known about it, and upon hearing of the Prophet's death, he never would have found it necessary to wonder if the Keys were still on Earth, or once having realized that they were upon Earth, he would not have supposed that they were with some other individual besides himself. The truth is, the first manifestation from the Prophet, which would indicate that he wanted President Young to take his place, was given after the Prophet's death, on August 8th, 1844, when President Young was transfigured before a vast audience of witnesses into the person of the Prophet Joseph Smith.

Another significant statement coming from Pratt's proclamation is the idea that the Sealing Keys of Elijah pertain "exclusively to the first presidency of the Church." Pratt's statement notwithstanding, there is not one document which was written down during the Prophet's life time, that would show this to be so. In fact, the evidence would argue hard for the idea that in the Prophet's mind, by Divine mandate, the Sealing Powers of Elijah and the control thereof was to be vested in the hands of the presiding Priest/King over the Kingdom of God or Council of Fifty. The evidence would also argue that the Prophet intended that these Keys would pass down from father to son to his birthright heir, whom he intended to be his unborn son David; while at the same time, the office of President of the Church was to go to his son Joseph III. Hence, in the Prophet's mind, the offices of the Priest/King over the Kingdom of Israel, and the President of the Church were to be held by different individuals. So the Priest/King over the Kingdom was to be "the one anointed and appointed" — or "the one man on Earth at a time" who would rightfully hold and preside in the Sealing Keys of Elijah, and this would not necessarily be the President or First Presidency of the Church which is a quorum composed of three men, and not one only as is specified in the Doctrine and Covenants. (D&C 132:7)

* * * * * *

Concerning the Twelve — there is one point which I have over looked. When the Twelve finally settled in Nauvoo, much of their

time was occupied with the building of the temple and collecting means to build it, as also with the ordinances thereof. Even though a temple may be located within the confines of a Stake, that by no means proves that what goes on inside of it comes under the jurisdiction of the President of that Stake. Indeed, the members of that Stake may build it, but the ordinances that go on inside of it come under the jurisdiction of another Priesthood that really has nothing to do with the office of a Stake President, at least, that is, the family related ordinances do not. Therefore the involvement of the Twelve with the Temple at Nauvoo and its ordinances was not an undercut to the jurisdiction of local Stake authorities. Though it is good to remember that William Marks was the President of the Nauvoo Stake and that from its first meeting on May 4th, 1842, he was a member of the Holy Order. His name was later stricken from the records because of his failure to accept plural marriage and the leadership of the Twelve, hence his name does not appear in the minutes of the May 4th, 1842 meeting as published in the *History of the Church* (Vol 5:1and *TPJS 237)*.

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